

/102 cont. /

342 round, beehive-like. The larger one was 19 paces in diameter, covered high up on the outside with acuri straw, whereas the framework in the interior exhibited a circle of supporting posts one and a third meters high, upon which the basket of this structure, which actually consisted merely of a roof, rose with many horizontal bamboo rings. At the top was an air vent; a number of the /103/ framework poles crossing one another here extended to the outside. The entrance, a hole one and a half meters high, was surrounded by pepper plants. In any case, the interior space was far larger and finer than in the new houses.

433 The people led an idyllic existence; they carried on agri-
241



Captain Reginaldo and wife.

433 culture and stock-raising, went hunting, planted mandioca
241 /manioc/, beans, maize, rice, and some tobacco and sugar cane.
197 They were civilized, despite the pierced ear lobes and nasal septa.
304 Their average height was 1.65 meters; they were striking because
142 of their broad and powerful chests. Their skin was yellowish,
141 clay-colored, and rather light, the hair of most of them was black
and slightly curly or wavy. In general they had beautiful, open
151 eyes. Reginaldo's excellent vision was demonstrated on one oc-
casion in a way that amazed us all. We noticed far in the distance
a /illustration appears here/ figure in the grass; with an excellent
field-glass I took it to be Tupy riding up; the entire company,
among them Daniel, who was seldom mistaken, agreed with me;

/103 cont. /

151 only Reginaldo, who joined us, laughed and said definitely that the person approaching was Clauss coming on foot. And he was right.

191 They all understood at least a few scraps of Portuguese.

648 They are on good terms with the Coroa, who, they said, call themselves Kayacho. It seems that they impress them because of their rifles; Reginaldo did not like to talk about this point. One had the impression that, according to his inner feeling, he was, after all, on the side of the wild Indians and against the Whites. As a clever man, he took advantage of the benefits offered by the Brazilians and did not fall out with the barbarians.

142
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João and Joaquina.

648 The Bakaíri mansos /meek Bacairi/ bow to authority; in their hearts they are the same people as the antiguos.

126 /104/ We were busy for a number of days; Clauss worked out the itinerary and took the ground temperature, Wilhelm drew, I took body measurements and made the glossary that ap-

[115] pears in the appendix. Besides Reginaldo, I was aided in particular by good-natured Antonio, who put up with everything and would have given anything to go with us. But he did not even dare ask the strict captain for permission. Castro, too,

122 was busy with notes. We shared the hut with him and the cadet.

/104 cont./

- 122 The cadet was familiar with only two forms of activity: he slept or ate. It was indeed a pleasure, however, to sleep within four walls once more, although at night the wind often whistled through strongly. And there were all kinds of things to eat that were not furnished on the march. There was plenty of sugar cane; the cooked mandioca root with roasted bacon cubes was a dish for the gods; a piglet was slaughtered; a few chickens forfeited their lives; [224] the young chaps had also killed a tapir one day under a regular volley of small shot; it furnished a very tasty ragout. The women sent fresh, crisp "beijús," a simple baked product made of mandioca

• 142
291
302



Antonio



Quirino

- 262 flour, of the shape and approximately the taste of matzoth. Since
272 there was no shortage of rapadura /a crude form of sugar; see the
glossary, p.172 /, "jacuba" was constantly being prepared as
refreshment; in a gourd bowl a plentiful amount of rapadura, a
plentiful amount of farinha /manioc flour; see the glossary p.171 /,
231 and water as desired. Even milk appeared. In the evening the
526 calves were separated from their mothers; the herd was driven into
the "curral" /corral; see glossary, p.170 /, and the calves were
lassoed with a great hullabaloo, while a large and appreciative
526 audience /105/ sat all around on the fence. That was something

/105 cont./

526 for Pedro, to hang on by the tail of a cow rushing out at top speed and to maintain this seat as long as possible during the gigantic leaps -- that was something to laugh about.

533 As soon as darkness set in, the music-making began. The
 [179] Bacairi had learned from the colonist of Mato Grosso to carve
 [534] guitars for themselves, and they played them with enthusiasm. They improvised short "verses" in praise of dogs, bananas, the
 534 moon, a house, etc. One evening they showed up with



André

534 their original and peculiar tribal instruments. Characteristically enough, they had hidden them nearby in the forest.

They were large and small flutes, the meni and the kyanuarfa. The latter has nothing special; it is made out of bamboo, one might say bassoon-like. The meni, made out of vinhatico wood, is a little over a meter long; it is held with the feet. On the upper section there is a small hole into which the player blows. Not far below it there is a square opening in the tube, just as there is a series of smaller ones in the lower part.

533 The music is simple, but has to be learned. It consists of five tones,

/106 cont./

123 shake hands with each one, but they evidently did not know the purpose of this; when we put bracelets and earrings on them, however, they understood this immediately. The children had to have something too.

[124] Wilhelm was allowed to sketch Frau Ines behind the house; as yet I did not dare think about taking the measurements of the women, and then fate knocked on the door.

122 Very unpleasant discoveries about the condition of the supplies changed the entire situation.

On 18 June we had already reached an agreement with



Bakairi boy.

122 Castro to wait at most three more days for Tupy, in view of our uncertain /107/ future it was not to be justified if we did not use the favorable time of year better. The Bakairi figured five days more to the Paranatinga; another stop was necessary in the second aldeamento; let Tupy follow us there. As far as the lost iron goods were concerned, we had become less worried; Daniel had first called our attention to the bark canoes of the Bakairi; on the Rio Novo there was only a very small one that was being used as a trough; we were to see them on the Paranatinga; if we could make up our minds to make do with these bark canoes, we would need only a few tools, which perhaps could be obtained from a fazendeiro /see "Fazenda" in the glossary, p. 171 / living near the Paranatinga. The advice was good.

55

/119/

100 Claus, Castro, and the majority stayed at the fazenda. The owner, for his part, rode to a compadre /Gavatter in the Ger. in the original source, p. 191 (translated p. 72) "compadre" is translated as the Ger. Gevatter; the latter term is given in the glossary of Brazilian expressions, p. 171 / eight leagues away, who was supposed to sell farinha. Thus everyone was busy.

133 Wilhelm and I arrived at twilight after a four-hour march over a series of hilly ranges, having crossed a few small tributaries of the Paranatinga.

We could have sworn that

we were in the Bergischen

/a hilly countryside near

the Rhine/ or Westphalia --

farm houses in front of the

bush, the quernada like

potato fields; -- in the

gathering darkness

we also began to

indulge in fancies

on a barren hill

in the distance

we clearly saw

a lunatic asylum

in the latest pavilion

style.



Captain Caetano "Mêmo."

231 The dreadful dogs that hastened toward us, barking, were ill-suited to bringing us back to a clear and sober conception of reality. These curs, small, skeletal specimens, with pointed muzzles, light whitish-yellow fur, and glaucous, watery eyes, looked as though they scratched up the dead out of the graves in the cemetery at night.

122 Received by old Captain Caetano and a few young chaps, we
485 were put up in the guest house. The term is synonymous with guest room or guest stall. The only furniture a trough-like, unfinished bark canoe on a stand in the corner, which we were permitted to use as a dresser and table.

/120 cont./

[144] mother, but that among his forefathers, as among Reginaldo's, mixture with "Brazilian" blood had taken place. This, however, seemed to be more a conclusion based on the wavy, soft hair of the two, rather than on definite knowledge. In any case, it was noteworthy that Luis declared the two brothers João and Antonio to be the purest Bakalí; to me, too, they had seemed the most typical physiognomies and most resembled the Rio Novo character. Since Antonio is the one who was induced to accompany us and could thus be photographed in Rio, I may call attention to his picture as the most faithful reproduction of a true Bakalí.

[126] [142] Unfortunately the handsome youth had a slightly shortened leg as the result of a fracture, so I contented myself with a bust portrait. The defect was not very pronounced, by the way, and /121/ /illustration appears here/ /122/ the awkwardness that Antonio, strong and agile themselves, presents in full figure amidst the group of Kameraden /see the glossary, p. 171 / (page 28) is largely due to the anxious moment in front of the photographer's apparatus.

Wilhelm made all the other portraits with the camera clara.

162 Carlota was a Parecí brought back from Diamantino and the wife of the absent Captain Felipe; her small eyes and the root of her nose, which was flat from eyebrow level to the inner corner of the eye, distinguished her strikingly from the Bakalí women. The two Cajibí -- a tribe that lives on the lower Rio Verde, a left tributary of the Paranaíba -- had been caught in the forest as children. /Illustration appears here./ The two [44] [502] young and pretty creatures were given as wives to the two oldest matrimonial cripples of the tribe, Caetano and Miguel, for the immoral reason that the youngest, as the best workers, belong to the mightier ones. Delicate skin, fine little nose under the likewise flat root, eye slits narrowed and drawn up toward the outside, in connection with which, however, the sharply folded upper lid did not overlap, they reminded one of the Japanese type, especially Caetano's not very feminine little wife.

[TEXT CONTINUES ON P. 20]

1. October 19 21-5 (1004, 1006 SP7 local SP7

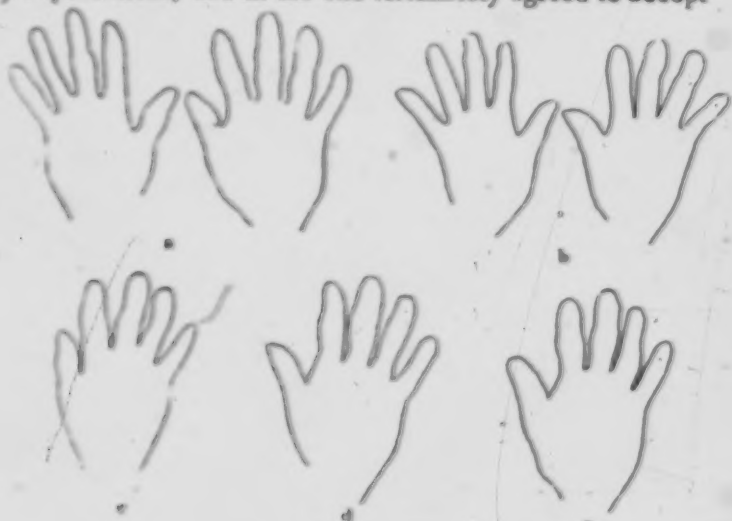


Appendix

/125 cont./

CCO Soon they all arrived. I do not believe that in the strictly polite greeting which I had to offer Captain Tupy there was reflected any special joy at seeing him again. While he was installing himself at Caetano's, Claus told me that he had surprised them as they were taking the observations. Castro was just counting the seconds: the sun in the cross-threads and the hands of the clock were supposed to have taken strange leaps. He said that Tupy knew nothing: he still had 40 milreis as the remains of his funds, /126/ which were immediately drawn upon to pay the fazendeiro. The latter, after lengthy explanations, had in the end fortunately agreed to accept

142



Hands of the Bacairi

a Manoel Antonio

b Magdalena.

c Antonio.

d Generoso.

e Leopoldino.

CCO the English gold.

Discussion in the guest hut with the door closed; attentive public outside the straw wall.

Tupy had had to order iron goods from Cuyabá and waited for it in Rosario. (His companion Januario later testified that he had ordered this only after long delay: he still found time to dance at the festival of S. João in Rosario; also, the honest Januario maintained that at least part of the iron goods was paid for by one of

/126 cont./

000 Tupy's friends.) Be that as it may: Tupy stated, when we questioned him about the use of the money, that he had arrived in Rosario with only 300 milreis, had bought the iron goods, and had 40 milreis left over. Yet how the sum of almost 1,800 milreis could shrink to 300, although the outlay for the oxen and the ironware in Cuyabá was paid for with other funds, about this decisive point in the whole problem he refused to give evidence. He said that he would be able to account for it to the president. One may, however, figure as high and as much in his favor as one likes, not

• 142



Feet of the Bacalzi.

a Manoel Antonio. b Magdalena. c Antonio.
d Generoso. e. Leopoldino.

000 half of those 1,800 milreis could have been spent for expedition purposes. All the more since he did not /127/ even make the purchases that he mentioned to us in Rosario. - Actually he admitted that on that occasion he had not informed us correctly about the provisions (indeed, his own figures, immediately noted, prove this); he supposedly was sure that he could supplement them later on.

/156 cont./

342 We were led into the smallest of the three huts; there we
 353 sat down on a long trunk lying on the floor. Two supporting
 beams, adorned with a diadem of parrot feathers and wound at
 the bottom with a belt of dry grass stalks, held up the straw roof.
 Many elegantly worked arrows were sticking in the wall.

109 These Bakalif had never seen human beings of another color.
 361 They said that there were a few more settlements downstream.
 133 This was the last cachoeira, the one we passed here -- great
 news -- and the river -- naturally, we were eager to learn this --
 runs north, it is called Tamizatoala; after 12 days' journey there
 comes another, larger one from the left, the Romero.

000 Thus all favorable circumstances seemed to converge and
 the hardships of the trip were amply outweighed.

162 We could not endure it much longer in the hut; outside
 /159/ others appeared, including two women -- one, whose
 youth and beauty were long gone, busily tripping about with
 291 shouled hair. A triangular, straw-yellow leaf fastened to a string,
 which was slung around the hips and drawn through the perineum,
 301 constituted her scanty clothing. Our friend who was doing the
 honors wore around his waist three strings, on which were alter-
 nately strung bits of stalks and black seeds, in each ear lobe two
 coquettish yellow feathers, and above the ankles a tight band of
 302 hair. His hair had a dark reddish sheen; it was cut in Russian
 style around a bowl; the texture was as correct as in other well-
 known cases where the discoverers of a tribe were misled by it into
 believing that the heralds of Christianity must have been active
 here earlier. The type of physiognomy was without doubt in con-
 formity with the Bakalif.

609
 142
 302 Soon a second principal figure appeared on the scene: a
 medium-sized Indian with a fine hooked nose and heavily painted
 red, who was coming from hunting; he drew near uneasily in a
 roundabout way, talking partly to himself and partly, parrying, to
 us; we called him the professor because of his incredibly dignified
 manner of examining every object most minutely, like a person
 who knows a thing thoroughly, but cannot quite understand why
 this or that does not fit.

/171 cont./

122 19 Aug. ϕ 12° 53'.0, λ 12°.4, km. 31.03, total 195.45.

132 6:35 A.M.: dry. 15.0, water 24.3.

5:43 P.M.: 1 742.2, dry. 26.1, water 26.0.

9:30 P.M.: 1 742.8, dry. 21.1.

137 /172/ The river landscape changes its physiognomy somewhat. Shrubs and light-green, fine-leaved bushes, which form tall bowers or rounded, dense masses, occupy the foreground. Willow-like trees often stand as though planted, with delicate, slender trunks. We have not exactly come out of the forest river into a meadow river, but the low-plain character predominates. The sand barranca is steep. Easterly direction of the river.

122 20 Aug. ϕ 12° 51'.1 λ 12°.8, km. 6.27, total 201.72.

132 7:00 A.M.: dry. 19.3, water 25.1, at night 2-3:00 thunderstorm in NW.

Today the sky is covered with strato-cumulus and the air is showery damp.

133 At an early hour we reached a branch stream 20 meters wide, emptying in quietly from the right. Finally a tributary.

361 The third aldeia, located on the left bank, is not quite two
 (342) kilometers from the Batovy. There are three huts, lower, smaller, and less conical than previously. We three again install ourselves
 122 for a night among the good people, and even Antonio, who has given up his mistrust, sleeps along with us.

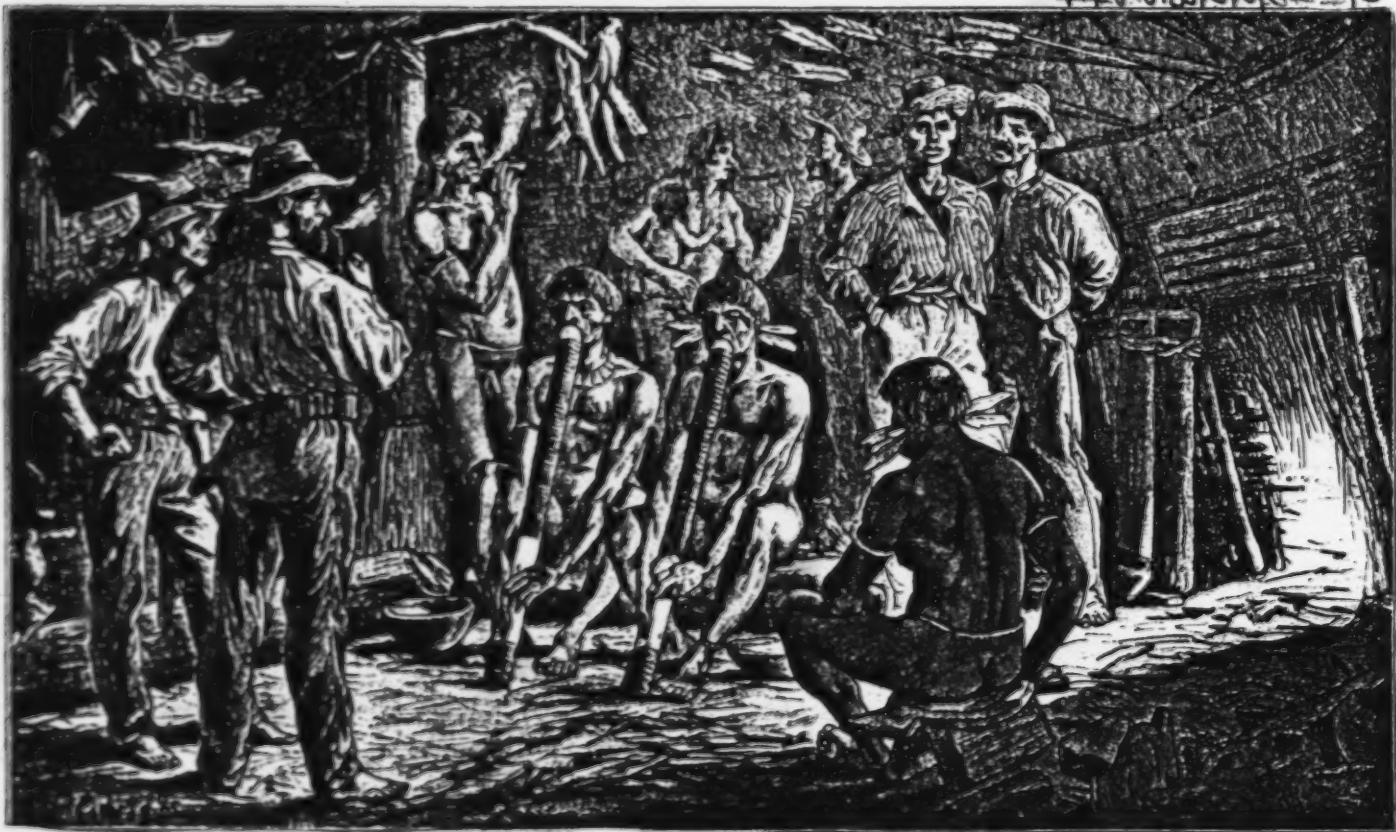
304 As agreeable as this "little village" is, it must be called
 345 the dirtiest of the three. The floor of the festival hut is covered with dry grass and refuse of all kinds; the sun shines through the roof, so that inside we are able to light our pipe with the burning-
 (532) glass. It is obviously still unfinished and new; besides a few arrows and several rattles, flat wooden fish are stuck on the walls as the products of local artistic activity.

162 Census: 13 men, 12 women and -- the most favorable
 -- proportion so far -- 19 children. Among them there are a man and a woman of another tribe whom we are to meet farther
 142 downstream, the Kustenaß /Custenau/. In type I am unable to see any essential differences; in fact, the more Bakairi we meet, the more uncertain I am in abstracting the common features.

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854

1. Steinen--56 D, E-5 (1884) 1886

SP7 Bacaliti SP7



Flute duet among the Bakaïrf.

/175/

000 Off at 9:00. Soundlessly with Valentin in the lead; occasionally a bird is aroused in the bushes. Doves coo, otherwise deep silence. The last morning mists heavy on the water.

133 From the shore a blue serra /sierra; see the glossary, p. 172 / visible in NW. At 10:00 we reached the harbor of Aldea IV.

361 Here we were already expected. It is the only one that lies on the right shore, about three kilometers inland. -- A half-dozen

609 older people received us with their "am(b)á" and accompanied us along the way. They stopped often in order to make clear to us, with many gestures of satisfaction, that they were Bakaírf and masters of the entire region. Mostly through meadow and

[361] campo along the edge of the forest. -- It was the largest village, seven huts, and in the middle an open plaza. Twenty-four men stood there in several groups, foremost a heavily blackened fellow who swung bow and arrows wildly, beat on them clatteringly, and shouted with a stentorian voice: "Bakaírf, Káura Bakaírf" (we, the Bakaírf). And the chorus joined in: "Káura Bakaírf --

[624] Kustenaú... Trumaf hu-hu,"... other tribal names, incomprehensible words, triumphant gestures; finally the herald, with a gesture of his hand, invited us to pass. Apparently they were trying to make as forceful an impression as possible on us.

302. Only the hair of a few individuals was dyed red; otherwise they blackened their faces, chests, and legs. No one was dis-

[301] tinguished by special finery; they wore their belt strings, arm and leg bands of cotton or buritf bast.

[142] The skin color seemed to me a little darker than among the other Bakaírf, but I may have been misled by the black painting, which did not show any particular designs anywhere, but rather was manifested in a simple coating of the body. The spinal column was left free, and likewise the parts from which the color could rub off in sitting. Membrum virile parvum, praeputium longum.

142 The epidermis of several individuals was thickened ichthyosis-like and covered with hard, dry scales over the entire body. Many had curly hair.

/57 cont./

487 the northeast a wide path through tall sapé grass, with which the
[824] houses are covered, to the river rapids below, toward the south
[361] a path to the mandioca planting, and everywhere tall forest
moved in close to the inhabited and planted clearing.

162 The community numbered nine men, seven women, five
621 children. The names of the men were: Tumayaua, the chief,
551 our guide, who was primarily responsible for the planting (Pl.
[463] 6).² Paleko, his father, a charming old gentleman, with whom
I struck up a close friendship and who in his declining years
plaited baskets and fish weirs, Alakuai, the shrewd carpenter
and canoe-builder, Awia, the painter, Yapü, the fat one,
Kalawaku, the modest one, and the young men Kulekule,
[574] Luchu (Pl. 6), and Pauhaga. After a few days a couple of
visitors came from the second village, among them one whose
parents had died young and who therefore -- had no name.

The names of the women were not to be discovered:

"pekóto úra" was the regular answer, "I am a woman." Thus
162 I have had to /58/ invent my own designations here; there was,
621 as always, an old woman who had a great deal to say and who,
with her lean wrinkled body, was not exactly beautiful, the
"tribal witch," Paleko's wife (see Pl. 5, left).² Her antithesis
was her granddaughter "Eva," Tumayaua's daughter, mother of
two children and the youthful wife of the muscular, magnifi-
cently strongly built Kulekule, who, before I knew his name,
seemed to me worthy of being called "Adam" in this little
paradise and also possessed a fine yellowish-red loam color.

• [42] Eva had a finely chiseled European face with full lips, pale
rosy cheeks which were closely framed with wavy hair, and
the most beautiful eyes that I saw in Brazil -- and that is
saying not a little -- large eyes whose sweet /Fig. 2 appears
here/ glance contained no coquetry at all, but in whose radiant
fire, with a full, naïvely tender upward glance, glowed that
spark of innocent lust that must once upon a time have kindled
the eternal fires of the universe; thus, with a body never mis-
treated by any lacing, she really looked like a young Mother
Eva. Unfortunately, she scratched her head far too often,

²[see p. 40--Analyst]
²[see p. 28--Analyst]

162 /58 cont./ unfortunately, she scratched her head far too often,
621 and though this may occasionally have occurred out of embarrassment,
515 nevertheless lice had their visible part in it.

[262] Eva's friend, about twelve years old, "my intended" (Pl. 5, third
from the right),¹ was in the habit of picking them out and eating them.

162 In general this one had all the good things in the village, and many
621
[301]

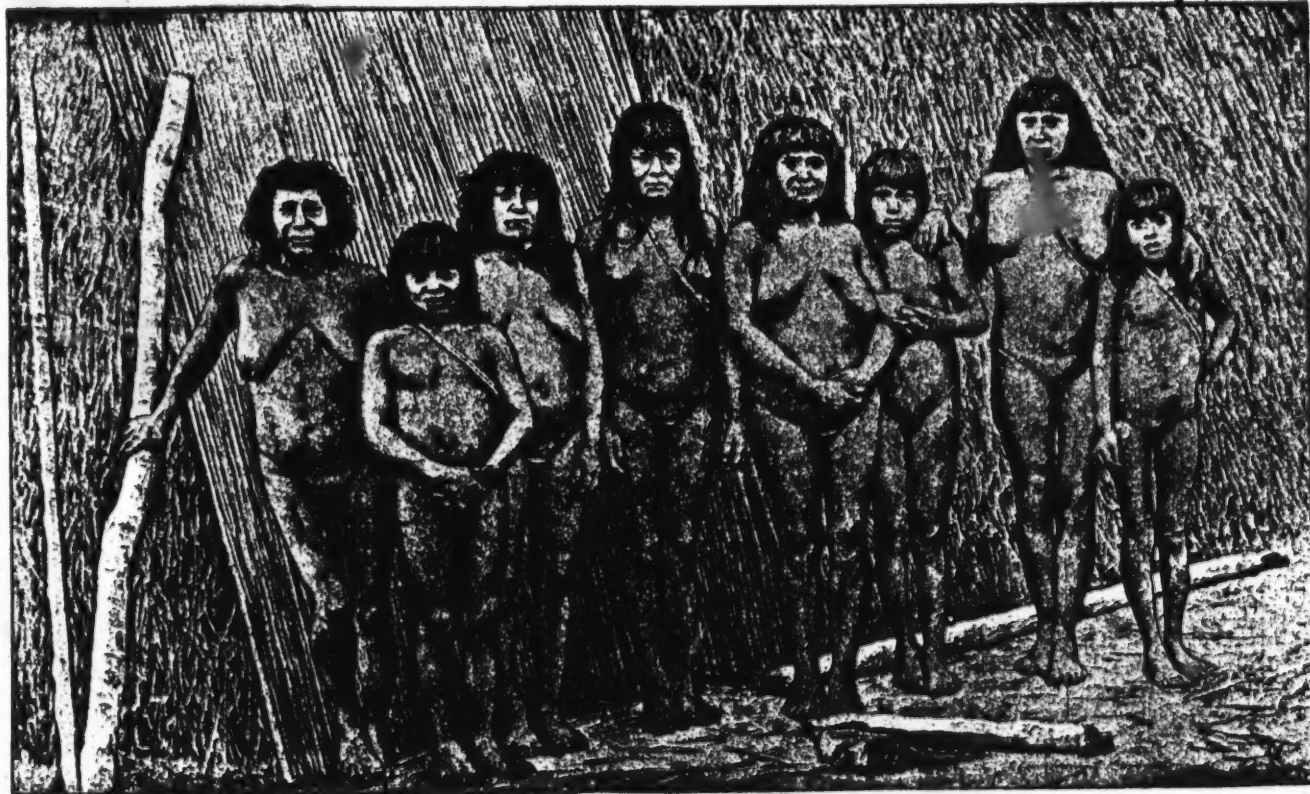


Fig. 2. "Eva," Tumayana's daughter.

162 beads that I had given others I later found around her neck. She was the
621 little daughter of the deceased chief and his /59/ heiress. Her uncle
[622] Tumayaya was only the provisional chief; if I had followed Paleko's
[123] very seriously meant suggestion and had married his niece, he would have
had to turn over the government to me. Even today I cannot deny that,
[291] quite apart from the excellent match with which there was associated no
greater demands in the way of dress than a string of beads and a piece
of bark-bast the size of a small human ear, a better opportunity of be-
coming acquainted with the ethnology of the Kulisehu could scarcely
[142] have been imagined. I saw little of the other women, with the exception,
perhaps, of the "Egyptian," who also came over from the second village,
a tall greedy person with an Egyptian profile and almond-shaped eyes
(Pl. 5, second from the right).

¹[See P. 28--Analyst]

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Bakairi women.

2: Steinen - 28 F, D-5 (1884, 1887-1888) 1894 SP7 Bacairi **SP7**
Plate V

2: Steinen--40 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

142
291
516

Plate VI

[1482]



Tumayaua



Luchu

Bakairi

2: Steinen - 138 F, D-5 (1884, 1887-1888) 1894 SP7 Bacari SP7

pl. XIII

142
302



Bakaïrf "Izzy"

/161 cont. /

128
141

It is not likewise not really possible to exclude among the women all individuals up to those 25 years old exclusively, for in that case, at least for the Bakaïrf, there would be left only the tall Egyptian, who, moreover, in my opinion, if, given "25-30" years, is estimated too old. If we disregard all women up to those 20 years old inclusively and likewise a "60"-year-old Mehinakú of 151.0, we obtain:

	Women	Min.	Mean		
Waurá	1	—	147.5	as against	147.5
Auetō	2	139.5	148.0	" "	148.0
Kustenaú	1	—	150.0	" "	150.0
Mehinakú	3	145.3	150.8	" "	151.4
Nahuquá	10	145.0	152.0	" "	152.2
Bakaïrf	3	145.5	153.9	" "	151.6
Kamayurá	2	154.3	155.0	" "	153.8

The arithmetical mean of these 22 women amounts to 152.1; the mean of the Mehinakú and Nahuquá, however, after the exclusion of the younger women, has become lower. The average difference between the two sexes would be 10.5 centimeters; in other words, the women on the average were 6.5% shorter than the men.

000

The most powerfully built Indians were to be found among the Mehinakú, cf. Plate 14 /see p. 163/, very sturdy chaps, and the Nahuquá, cf. the illustration on page 71. The most striking phenomenon about their physique is the broad and deep chest and the tremendous shoulder breadth of the men. The breadth of the pelvis seems smaller than the breadth of the thorax. Older men and children were commonly characterized by a little belly. The women did not have very broad hips, the calves were weak, and their feet were set inward somewhat, as though they were always walking on narrow paths, so that the walk, especially of the woman tripping along with a load, was by no means beautiful. Actually, we saw only one Indian woman whose figure, even by our standards, was graceful and well proportioned; it is the slim Bakaïrf girl in the middle of the group on Plate 5, to whom the photograph, however, does not do justice.

● [142]

/170 cont./

B
 T
 141 The Trumai have the lowest figure of all for stature, breadth of outspread arms, head circumference, hand length, the highest for head height, length-breadth and length-height index of the skull, navel height, the Mehinaki the lowest figure for the length-breadth index of the skull, for height of navel, symphysis, iliac crest, and trochanter, the highest, on the other hand, for stature, shoulder breadth (just as they are also rather outstanding for breadth of outspread arms and chest circumference), for zygomatic-arch breadth, and, although arms and legs are short, for the length of foot and hand. The Nahuquá do not have a 6 for any measure, but show relatively many 1's and 2's.

B
 T
 142
 126 /171/ The skin color is characterized by yellow-gray loam shades in all gradations: sunburn, dirt, and painting made it extremely difficult to determine the original color, and it was only under the cotton bindings on the upper arms or lower legs that one realized how light the Indians actually were. Wilhelm made a little color chart on the spot: according to it, the average shade falls between No. 30 and 33 of the Broca chart; the darker tones had a definite lilac-violet admixture, especially on chest and abdomen, the lighter tones a somewhat yellow one. We also used the Radde charts and found the greatest similarity for forehead and cheek with 33 m to n or also 33 o, the upper arms approximately 33 m.

B
 T
 142 The head hair was black; especially among the Bakaïf, Nahuquá, and Auetó, brownish black. The bluish-black shade did not occur. On the other hand, the hair, especially of the Bakaïf children, looked strangely light and faded if the light struck it obliquely, at times it had a dark red shimmer. We never encountered "horsehair." The head hair was moderately thick and straight or, especially among the Bakaïf and Nahuquá, decidedly wavy. To our surprise, we saw out-and-out curly heads among the Bakaïf, such as, for example, the type shown on Plate 13. How much of it was nature, how much art, is difficult to say. At any rate, old Paleko in Maigéri, who had long since become superior to the vanity of youth, had short, curly hair. Among the Bakaïf, the hair is wavy without artificial treatment. Sometimes the forehead was hairy almost to the eyebrows.

/171 cont./

302 The lashes were plucked, especially among the Nahuqui until the last trace had disappeared. The same was true of the beard hair. We often, however, came across a moderate mustache or chin beard, occasionally even a cheek beard, mostly among the Kamayurá. Underarm and pubic hair was also plucked out.

8
 142 The facial type of the individual tribes showed certain differences which are difficult to define. There is a Bakaif face which I would be confident about not confusing with a face of any other Kulische tribe, but which has the greatest similarity with the Karaiwen of the Guianas. I would immediately take for a Bakaif a Karaiwer Apishá /Apiaa/ of the Tokentus whom Ehrenreich photographed. Other Bakaif, however, could also belong to any of the other Kulische tribes on the basis of their physiognomy. The more Indians one became acquainted with, of course, the more uncertain one became. The Bakaif or Karaiwen face that I am referring to almost has a European structure, the prognathism is slight, the forehead not high but well rounded, the nose has a somewhat wide bridge, pronounced also, a rounded tip, wide upper lip, the eyes are beautifully almond-shaped and full. On the other hand, there is a second Bakaif type with strong prognathism, a markedly receding chin, low, sloping forehead, and a rather long nose with aquiline bridge, which we noticed particularly among the Bakaif of the Paratatinga. A peculiar specialty of the third Bakaif village was the distinct Jewish physiognomies. The photograph Plate 12¹/172/ shows in the best representative of this variety, who owed his name "Izzy" to our travel mood. Izzy was the smallest Bakaif, but very agile and strong and, as may be seen in the photograph, equipped with a powerful chest; he had black curly hair, a broad-bridged, aquiline nose, and would probably not be taken for an Indian by a naive person. If there are people today, aside from the Mormons, who would have the children of Israel immigrating to America and being the tribal fathers of the redskins, they may take Izzy's picture as excellent documentary proof. Probably a few Egyptians also joined the caravan of lost tribes, at any rate, a few women in their hair style,

¹[see p. 138--Analysis]

8 /171 cont./

● 142 especially the "Egyptian women" of the first village, with her narrow face and her long, slightly aquiline nose, showed great resemblance to the women of the ancient kingdom of the Nile, as these have come down to us.

8
142 Bulging foreheads were found here and there among all tribes, but they were typical of the Trumai and doubly conspicuous among these little people. They also had the greatest prognathism and the most receding chin; they had a narrow nasal root and little space between the eyes, while the Miskaki were striking because of their slight prognathism, protruding chin, wide, low faces, and eyes far apart. The faces of the Nahuqui differed from those of the Bakali in their coarser character; in contrast to the oval shape of the latter, they had a somewhat square and thick-set one, with very prominent jaw angles. The most finely chiseled faces were to be found among the Kamayuki.

The iris was dark brown and only as an exception light brown; the Trumai had relatively light eyes. We found one blue-eyed Nahuqui. He had nothing special in the way of hair and skin color; his hair was black and quite straight. He was the father of a young man with dark brown eyes, but his own eyes had a definitely blue iris. The position of the eyes was horizontal or slightly oblique, the form was almond-shaped; the eyelids among the Bakali were commonly wide open, among the rest, especially among the Nahuqui and Kamayuki, rather small and low. We did not see Mongolian eyes; only one Kamayuki could be regarded as Mongoloid.

Beautiful teeth were extremely rare. They were more often opaque, rather than translucent, the color was yellowish and only as an exception white, the position largely irregular, they were rather bulky, but among the Miskaki frequently small and fine. Almost everywhere they appeared greatly chewed down. One never sees the Indians brushing their teeth or rinsing their mouths, which would be very advisable in view of their starchy diet.

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142 They use their teeth very incautiously if they do not have any fish with or shells at hand; moreover, they bite a hole into the pincer-like, hard shells of river mussels, in order to smooth wood

/172 cont./

with these sharp edges, and they crush with their teeth the shells from which they make their beads, a type of misanthropy that is bound to be disastrous to better teeth, the mere sight of which pained me deeply.

/172/

Chapter IX.

I. Dress: Hair and Skin.

Preliminary remarks concerning clothing and ornamentation. The hair. Head hair, body hair, lashes. The skin. Piercing. Binding. Chains. Deaking and painting. Scratch-scars. Tattooming.

Since in this and the following chapter I shall try to go back as much as possible to the origin of the dress observed among our natives, I should like to begin with two fundamental remarks.

First, I consider it enormous that clothing, arising out of a feeling of modesty, is required for man's humanity. We became acquainted with representatives for various tribal groups of the Indians on the upper Ichang, and they do not need clothing in this sense, as I deduce from the fact that they have no such clothing. Their devices, which from our custom we would be inclined to call public coverings, are by no means coverings, and the feeling of modesty that is supposed to have produced the coverings is not present. As early as 1584 the Jesuit Father Canham wrote about the Brazilian natives: "All go naked, men as well as women, and have no clothing of any kind and in no case verecundiam /feel shame/, but rather it seems that in this part they are in a state of innocence."

Secondly, I must explain my position somewhat with respect to the origin of ornamentation. It is established that nowadays among primitive peoples there are many types of ornament for which no real or imaginary use is apparent and which, as garments, are solely articles of adornment. Nevertheless, it is probably impossible that the finer feelings were aimed before

/175 cont./

the cut desired by him, went a step further and cut off at the roots a part of the hair falling down in back and on the sides. The additional advantage connected with this was that, during combing, the hair could easily be evenly distributed on all sides. The texture of the Indians extended chiefly downward over the back of the head (cf. Fig. 14 /see p. 170 /). The Kayá men, on the other hand, with their texture of Apostle Paul, went further in the removal of the hair falling over the forehead and, indeed, wore their hair hanging down to their shoulders



Fig. 11. Bakairi girl.

in back or knotted up. Long back hair and the crown texture do not occur together. Copying the priests was not required for this simple procedure.

/176/ All the other body hair, with the exception of the eyebrows, was shaved or unsatisfactorily plucked out. The ladies were not, as among the Yurina on the lower Schingé, placed on a tucum thread and torn out all at once with a jerk, but were pulled out one by one at the earliest age of the children. The shaving of the texture was done with a tip of spear grain, these razor blades were kept planted near the house. The hair was cut with the teeth of the piranha fish. I never saw among

(148)
(302)

8 /198 cont./

*171 a combination of bandage and cushion -- is twisted like a rope, in
291 the case of the uluri wearers the narrow bark strip makes possible
841 the stretching over the perineum; in both bases there is provided a
171 support pressing against the pubic symphysis, in the former case by
291 means of the little roll, in the latter case by means of the springy
841 triangle. One realizes that it was not cleanliness which prompted
the procedure, but the medical attempt to counteract the loss of
blood. These are truly not inventions of modesty, such as aprons or
SIMILAR LOOSE HANGINGS.



Fig. 19. Squatting Bakairi.

000 similar loose hangings.

8 In the case of the men, the explanation is not so obvious. Here,
*171 too, an attempt has been made to preserve the connection with a
291 causative, primary sense of modesty. The view has been expressed
834 that shame was felt only when the glans of the penis was exposed to
the gaze of others and therefore it alone was covered. Unfortunately,
I did not observe anything that might settle the question directly. I
saw that the people were not ashamed when they gave us their devices

B /399 cont./

194 number of our Karaiben elements is too small to account for the one going from the center of the continent to the north, is removed.

B
 194
 199 As far as the relation of the Bakairi and Nahuquá to each other is concerned, it should be noted that the two tribes are linguistically no closer than the Guiana Karaiben are to one another. In fact, the Bakairi are closer to the Makuchí /Maceti/ or Rucuyem /Rucuyen/ than to the Nahuquá. The influence of the neighboring Izo-Aruak, the potter tribes of the Kallincha, or the language of the Nahuquá is clearly pronounced, and this relation, as is the case today, has undoubtedly been closer and more cordial for a very long time than with the Bakairi. This circumstance is in perfect accord with the history and legend of the West Bakairi when they maintain that the original seat of their tribe lies between the Bomuro and the Paranatinga.

B
 A
 194 The latest acquisition for the Karaiben question, finally, and a very important one on account of the spatial adjunction which it permits, is the Apiaká /Apiaca/. Marcus already speaks of "Apiaká" in the river basin of the Tokantins /Tocantins/.
 A
 [101] he mentions them beside the Karajá /Caraja/ and regards them
 [131] as Tupí, as indeed the Indians of the upper Tapajós living in a remote region and likewise called "Apiaká" actually are. In 1888, Ehrenreich, after he had traveled down the Araguay-Tokantins, met a few Apiaká in Praia Grande and /400/ identified them as Karaiben. He was surprised at their great physical resemblance to the Bakairi. The people said that they had been driven away by the Suyá. They had fled northward and are now living west of the last stretch of the lower Tokantins, probably in the upper region of the Unapu and Pacayá, approximately on the third degree south latitude. Ehrenreich suspects that the migration took place only a few decades ago. It is obvious to link them up with the change of habitation which the Suyá themselves undertook when, in the first decades of this century (cf. page 474), they were driven from the Paranatinga region to the Schingú. Nor do we know anything more specific about whether the Apiaká lived to the west or east of the Schingú, but the important fact that

Figure 11



Fig. 1. Captain Antonio, Cacique of the Paratinga Brazil, in the year 1827.

Piste IV

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Fig. 4. House of the Biksirf, Pires, cacique of the Xinguanos in Simões Lopes.

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Fig. 5. Cacique Pires with his family in front of his house in Simões Lopes.

Plate VI

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Fig. 8. The old Bakairi, Lujá, from
Maigeti elder, in Simões Lopes.

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Fig. 9. The Bakairi: Joaquim Carpintero, in Simões Lopes.

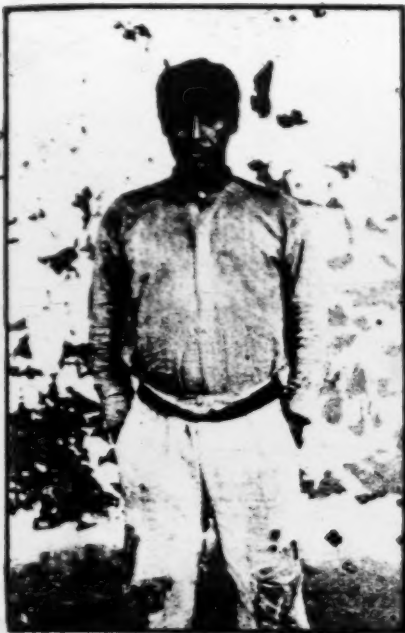


Fig. 10. Bakairí Afonso, Lujú's son, in Simões Lopes.



Fig. 11. Bakairí Hieronymo, in Simões Lopes.



Fig. 12. Cacique Roberto, from the Rio Novo, with his family, in Simões Lopes.

Plate VIII

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Fig. 13. Bakairi, son of the Xinguano Kapinage, in Simões Lopes.

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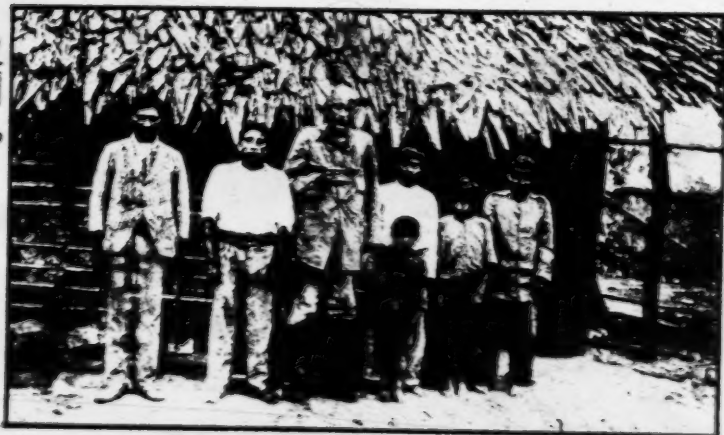


Fig. 14. The author with Xinguanos in front of their house, situated near the Paranatinga.



Fig. 15. Xinguano Palagude with his son Ka'iura, in Cuiabá.



Fig. 16. Xinguano Ka'iura.



Fig. 17. Xinguanos in front of their house, situated near the Rio Paranatinga.



Fig. 18. Xinguano Kapinage.
in Simões Lopes.



Fig. 19. Paranatinga Xinguano boys.



Fig. 20. Rio Paranatinga Xinguanos.

THE BACAIRI

[P. 69-B]

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Brazilian Government. The information presented here was obtained at Simão Lopes from the Bacairi who lived on the Rio Kuliseu and relates to the life that they lived there about 40 years ago.

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Linguistically the Bacairi belong to the Carib-speaking family and appear to be closely related culturally to the other Carib-speaking tribes in the Upper Xingú Basin. The Bacairi are short

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in stature, broad-shouldered and well-built. The head is broad, the nose straight or acquiline, the face narrow, the lips fairly thin. In physical

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appearance the Bacairi remind one of the Arawak-speaking Paressi, but contrast sharply with the large-framed, coarse-featured Bororo, Umotina, and Guató living in the headwaters of the Paraguay River to the south.

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The Bacairi Indians are first mentioned by Gonçalves da Fonseca in his account of his travels to the Madeira region in 1749. In the atlas of Thomas Jeffry, 1776, the "Bacahyris" are located on the Rio Paranatinga. Ayres de Casal, in 1817, refers to the "Baccahyris" as living in the region around the Rio das Mortes. Martins places them

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in the headwaters of the Xingú. From 1820 on, more or less permanent contact has been maintained with the Bacairi living on the Rio Novo and Rio Paranatinga. In 1820 a P. Lopez led an expedition in search for gold into the area and

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with him came priests who began to convert the Bacairi to Christianity. With these contacts came disease and conflicts (Von den Steinen, 1942, p. 123).

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The first scientific account of the Bacairi dates from the voyage of Von den Steinen down the Xingú River in 1884. Traveling over land from Cuiabá, he and his party reached the Christianized Bacairi living in the villages of Rio Novo and Paranatinga with whose help he continued his voyage down the Batovi River where he was the first to make contact with the four pagan villages of the Bacairi located between latitudes 13°30' and 12°30' S.

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The following table gives size and number of inhabitants of the villages visited by Von den Steinen (1942, appendix, table 8, p. 418):